394 (1) From the a common Bella Bella tattoo u m a Qomokswa, & always sung in tune in Bella Bella Qomokswa's house has been used, with Q wearing a [illegible] mask.

(2) Q has often appeared, not v. long ago too. His face is never visible, he always turns away his face, but he wears a huge hat, & under it a blacked face & spurs. About 5 years ago he was seen walking across

395 (1) ↑hu qwikdit dit t̓ɛ'ok' di'son H W nudɛ'x ↑ skiax yusumdu
O per b loftiest " so Uncle very good to
dji sttɛ'x winu tcinɛ'anu djix your child
aiyɛ x emx em alottao
he aiyɛ with 2 arrows to
↑so cherished (2)

(C) As a carefully guarded & tender infant — ↓↑ at once thought of

(2) nuquliäls (H) princess how.

(H) this is son W H to a son W H to which we see, i.e. a suits' sons wh is (H)

(3) This is O.K., Lady rain, quiet place, east woods. It came from memory of 1st people's house above. One person was always entrusted with a task of looking after a words, in a belief the but if someone should want rain he would be willing to pray for it on a washer's request.

(1) tt'a q mas'to qs. Damn J.P. He is not even sure that this is a boat's name. There is only one of them, made by S.T as child to all sint, & x emx em alotta has a job of looking after him. If sig's a to be granted straight to a boy

ocean. 772

Ⓐ is another Ⓑ, on E side, about ½ mile above Hot Springs. This is a spider (also called Ⓐ) of stone with many colours, & many holes. In these holes a small piece of a patient's clothing, from a part diseased, with a stick, & say, "Please, Susuit, help me to return to strength."

Ⓒ, Tallic H.S, is another Ⓑ, here too a patient leaves pieces of his dirty clothing.

Lc's I could not walk, but went a round slatting at Tallio, & going sun-wise, soon after completing aunt & uncle he could walk.

Note. If a penis of beaver or goat or [illegible] warmed against a fire, soon there will be a very cold wind — reason is that these animals mate in ice hov. Likewise if Pwo once pestered by cold winds, almost broke for food. When he slew a buck Cut out k's li, washed it, & threw it into a ocean (river would have done as well) saying, "Please may it be as when you rimmed. Your mate in rainy October." Only a big buck would do.

Note. In Feb 1924 Albert Hood was almost drowned, a storm almost filling his canoe. He escaped & presently saw 2 shoots of water enormously v. high which faded away as smoke. No one knows what sent it was.

Ⓐ nuki kä·xt ɬ Ⓑ (six-sammuls-a) Ⓒ i·xpe·xum

this (nuqlaels) is sent down, & for that time does not remain up above but always eventually returns.

(5) is the sun of the W of sun, but they can go to it without difficulty, as being sun can go anywhere, whereas only at dusk & dawn can we go to our sun. No mortal has ever penetrated there, our knowledge comes from old people. There is another sun there, different from our sun which also sets, Qomoksiwa, while our sun sets & rises.

(6) no, invisible from here.

(7) q & tacs & tc

394 (1) ăni & sax means 'where people go'. It reflects equally well for brine or river water.

(2) tx & tc sik, o. at Kingcome opposite Harbour.

398 (1) J P now says it was the same at Bella Coola.

399 (1) list & ux. o & wals stand side by side, with arms close to body & shove with shoulders.

400 (1) tsalt & mux. This is a kind of competition, a continuation of a mest & mux, & term applied for competition between individuals, & often took place between towns. In such a case the challenging town would notify its rival & at what time & would go. In such cases bets of slaves were made. It usually followed a feast

774

Tale. ~~It's~~ ~~at~~ ästsulnēxkt was (Swak's) w. She was changed to stone
[illegible] opposite Swak. Her tyi' name is (A).
[illegible] (A) (B) a kätxyu

of strong words. Sometimes people were killed, but there was no serious [illegible] of so, it was a square arrangement. Natsq'a Kutl carried out one of these. JP is sure of this (he says), but all tournaments closed with a coming of hushkets.

(2) tunkwil'i. This bird had a strip of maple along side, hence when (3) tsk'wan moving it purred like a goose. It had a tunkwil'i face & tontail. JP never saw one

(3) had a raised bow, JP has seen one or two when a lad.

Haidatl canoes were not EC fashion.

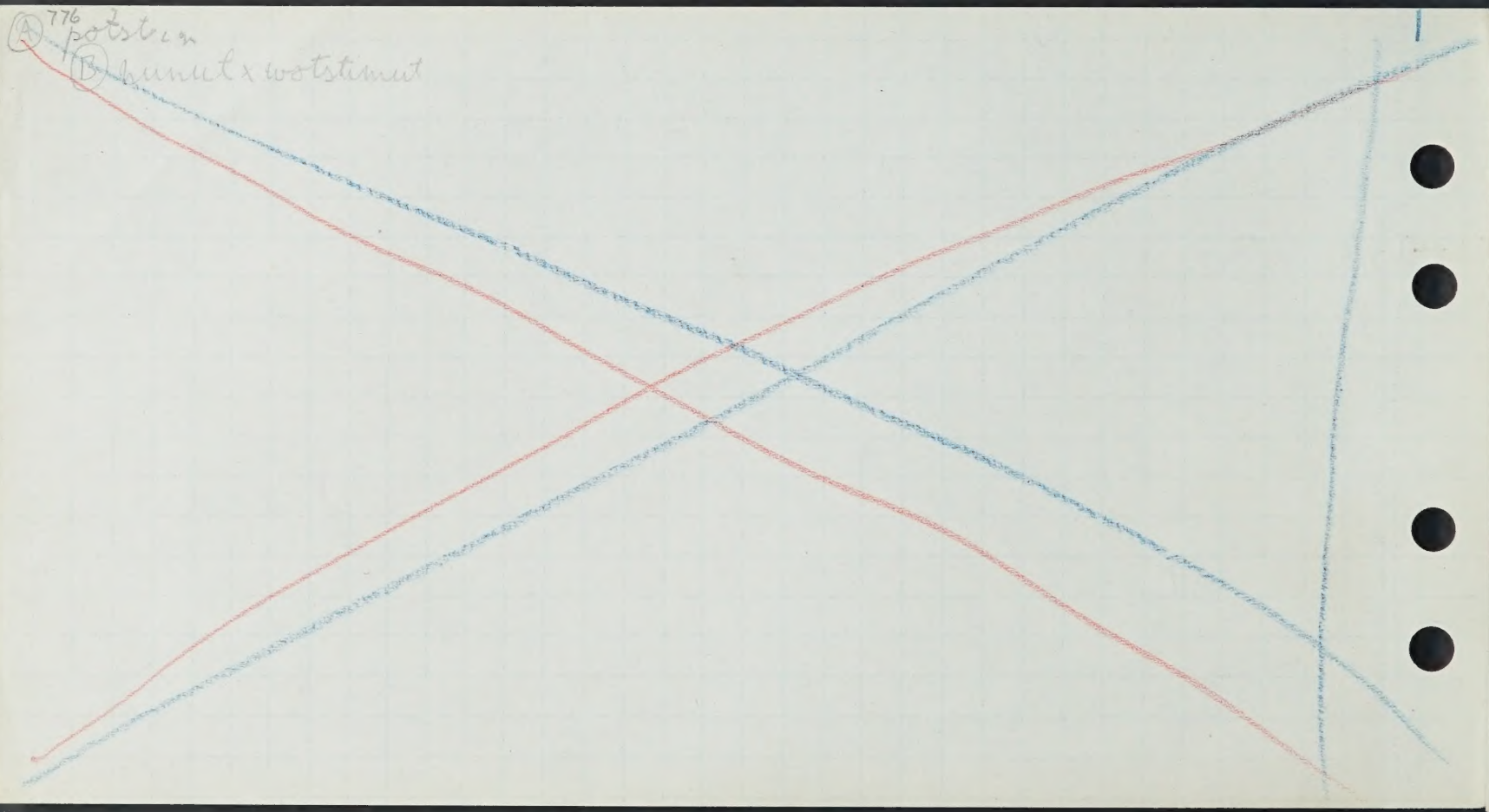
401 (1) sq'ett. To sling = sq'ettq'ettum.

403 (1) Kitlmat.

(2) imilkliwa is a name given to such a ♀ who does ♂'s work. A Stick ♀ was married, but not a Kitimat ♀, who said she could do as she liked. Their organs were O.K.— they were merely brave & bold to hunt, as did Lucy Colquhoun long ago. No sin gave her power, just their own bravery. Sometimes this descends as (also I am). Lucy did so as did her H. A ♂ who does ♀'s work is called a sxints, probably due to power from heavenly sxints.

(3) t x c n x c n · k a gim is a name of a tree. Perhaps it is one of these owls which comes down when a person dies, not one of our earthly owls. J. P knows the name. Sometimes if a ♂ is to get Lubwala a mouse first comes (& they say, "it is our food", i.e. all mortals' food is mice food.) & future Lubwala is wakened. But when he opens his eyes, all he sees is a disappearing mouse.

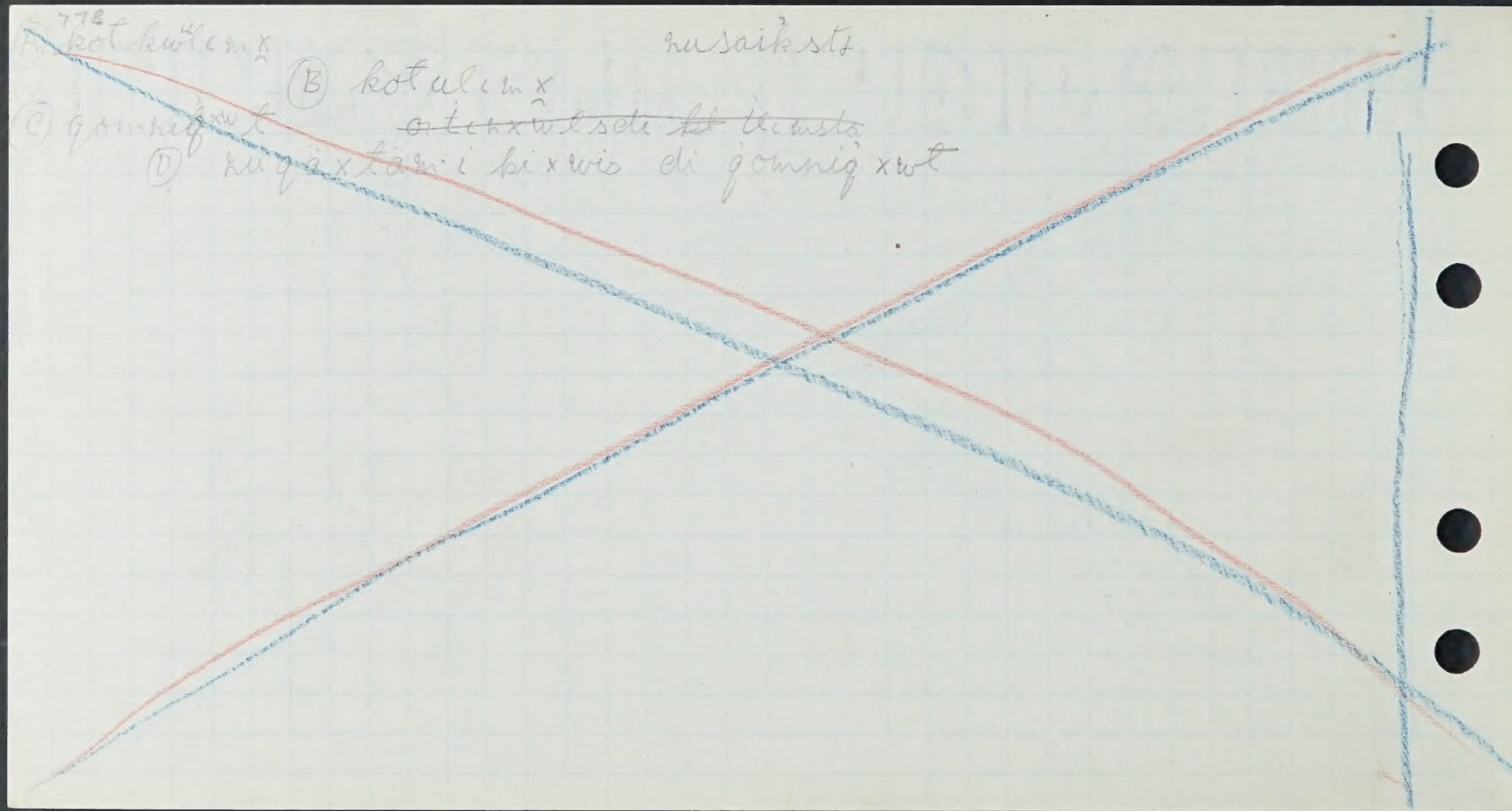
Note. Here is another episode in adventures of Kaltsop. One should add that he was both young, small & light, & that after each of his adventures his sister kept strongly urging him to take no more risks. Once he was encamped at a edge of a canyon & as he slept he felt something shake him & say. "Get up, K". He opened his eyes but saw nothing except a mouse disappearing under a stone. Again this happened, so now he made a small hole in his blanket & watched from concealment. This time he saw a beautiful ♀ with long hair drawing near & he said to her "Don't disappear, I see you". She did not, & said. "Come to my house. He did so. It was a house in a side of a canyon, without a wall on one side. Inside were 4 beautiful ♀ who were mice. Said they. "Let's play, you swing us & after a while". He did so, using a (B), i.e. a swing of 2 long ropes with small wood seat at bottom, such as is often used by lads — & always pulled to & fro by a long rope. He swung one after the other of the 4. Then they suggested reversing

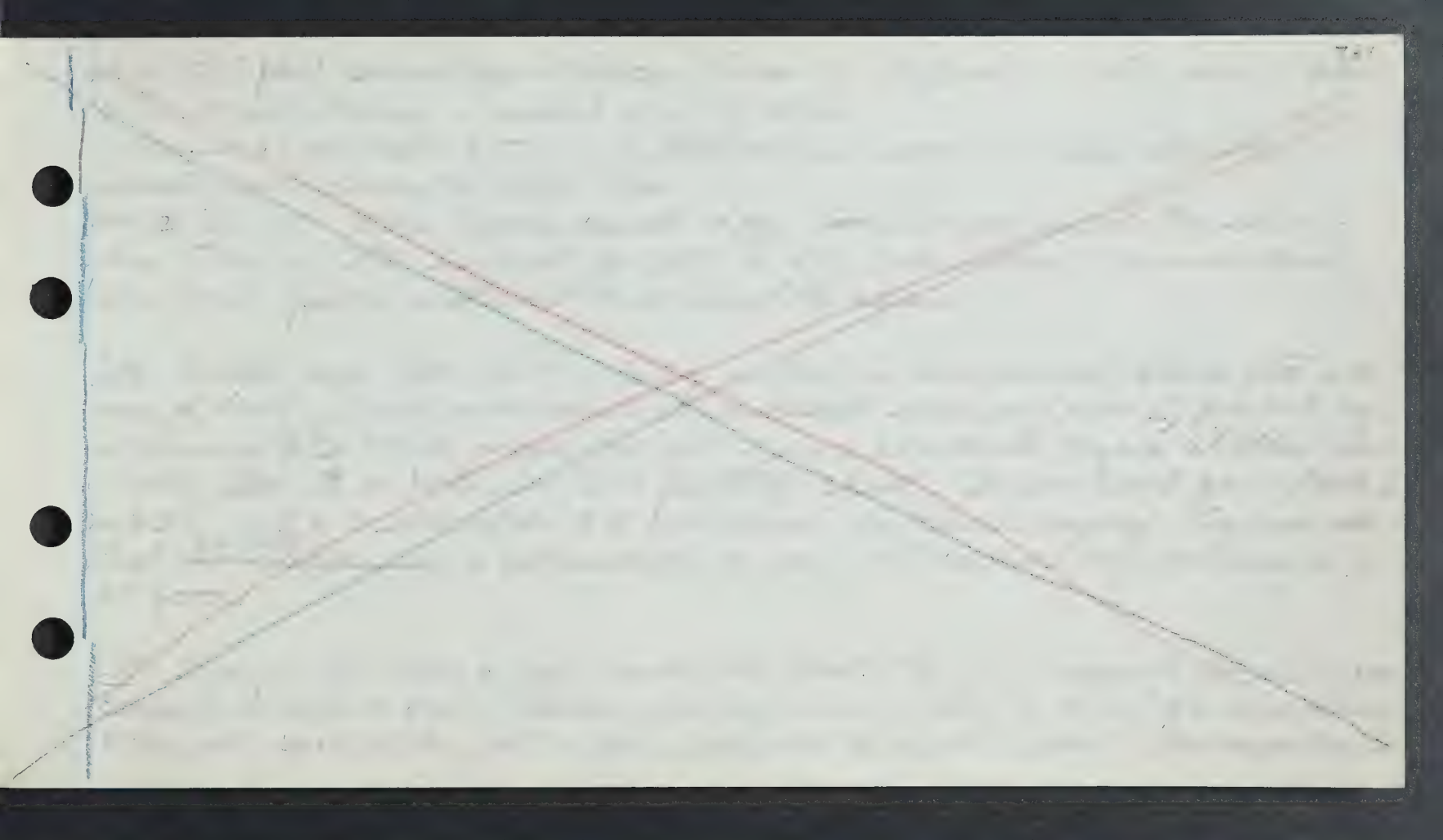

A
776
B

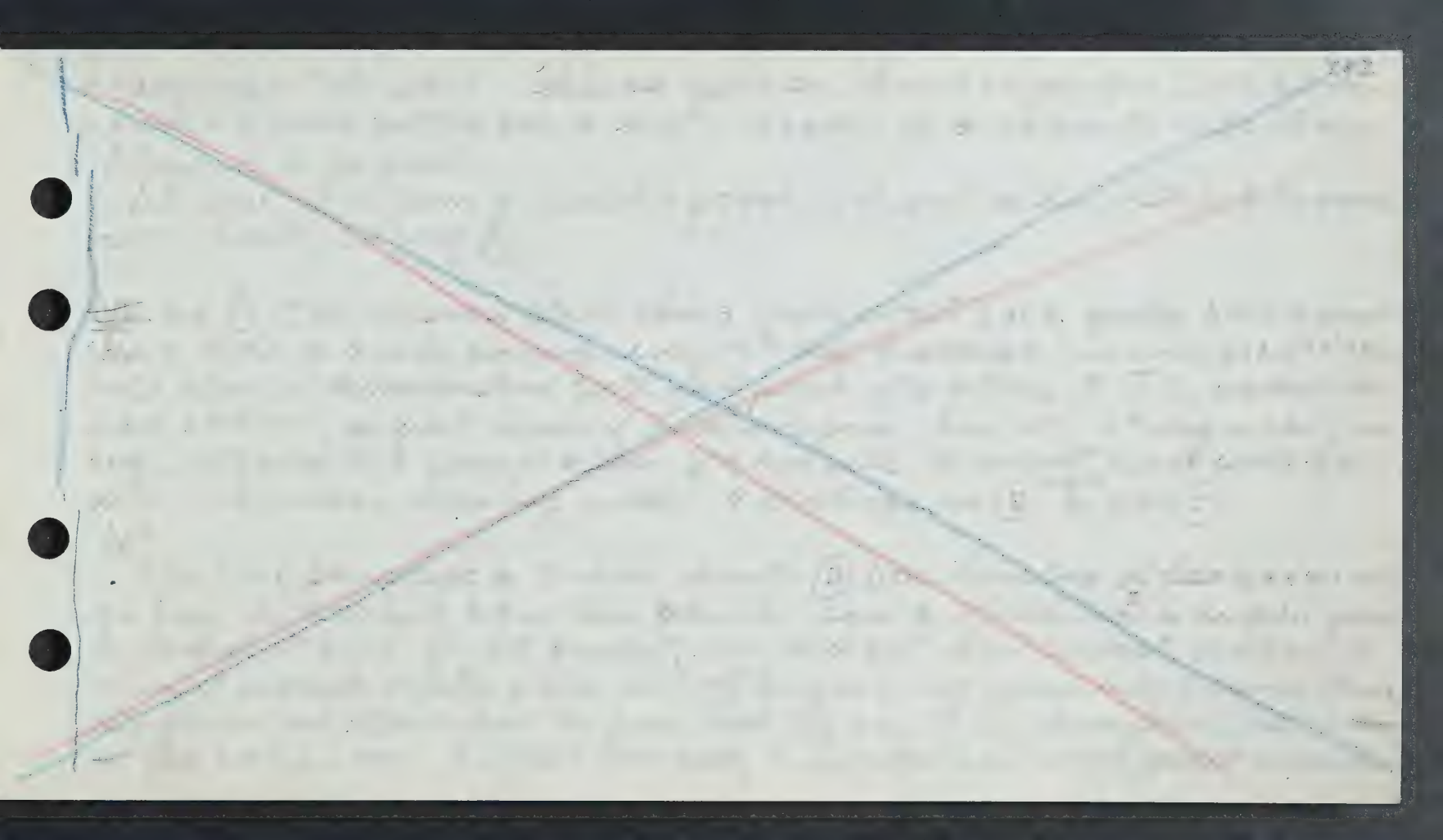
K agreed, but always clung to his (A) & arrows, wherein lay his power. They got 2 ropes & 2 gals on each pulled him violently, then they let go & it was shot off into a canyon. Even as he fell & thought he was born, stuck out so that it end lodged in a cranny, & he was arrested. He was on a step path, on a same side of a canyon as a mouse house, & crawled up zigzag. Then he went back along path to a mouse house, where women were amazed to see him. Said he, "Let's play some more" but they were afraid, even though he said they should later swim him. They at last said, "No, sometime you will come back & play with us, we will live with you, but run along now". K says JP says that in many forgotten tales a ♀ scores over a ♂.

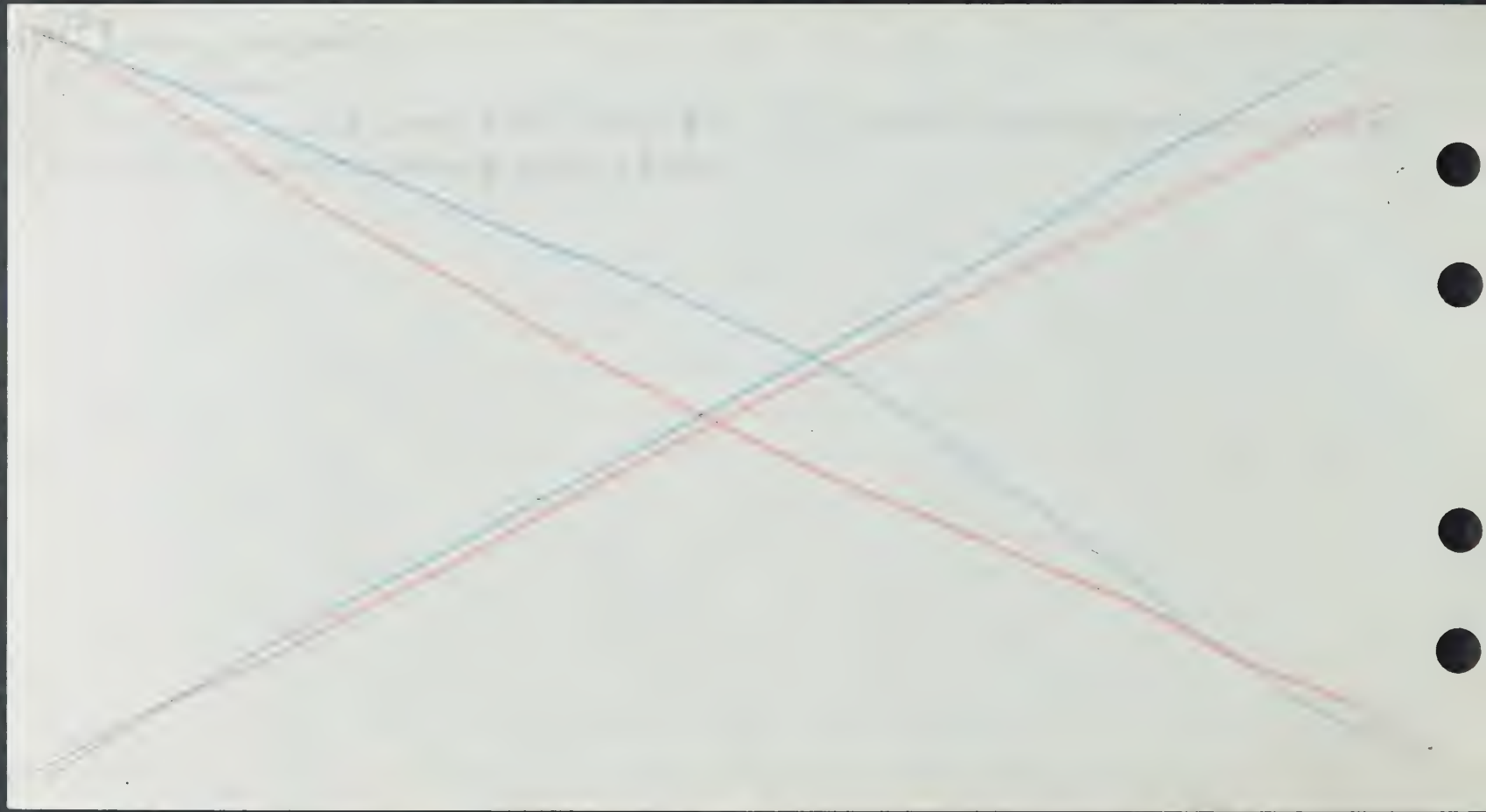
Left for 404 (1) Sometimes a cloud consisted, but more often their speech is like that of a tongueless, or lower jawless, ♂. askunbots can understand this. Once JP was out hunting when he heard what he thought was voice of a wild angel, but heedlessly he passed by. Again soon he heard what he thought was geese, but instead of remaining in a lake they flew near him on a path, & he had his rifle ready to fire, but saw nothing. [illegible] Then he returned home quickly, realising he had been near cloud, & fell ill. An askunbots was called, who told him he had met a deceased F.S. & another relative. askunbots put much food into a fire, also goods & tipped off JP's shirt & likewise threw it (B) in offering to a cloud. If a cloud

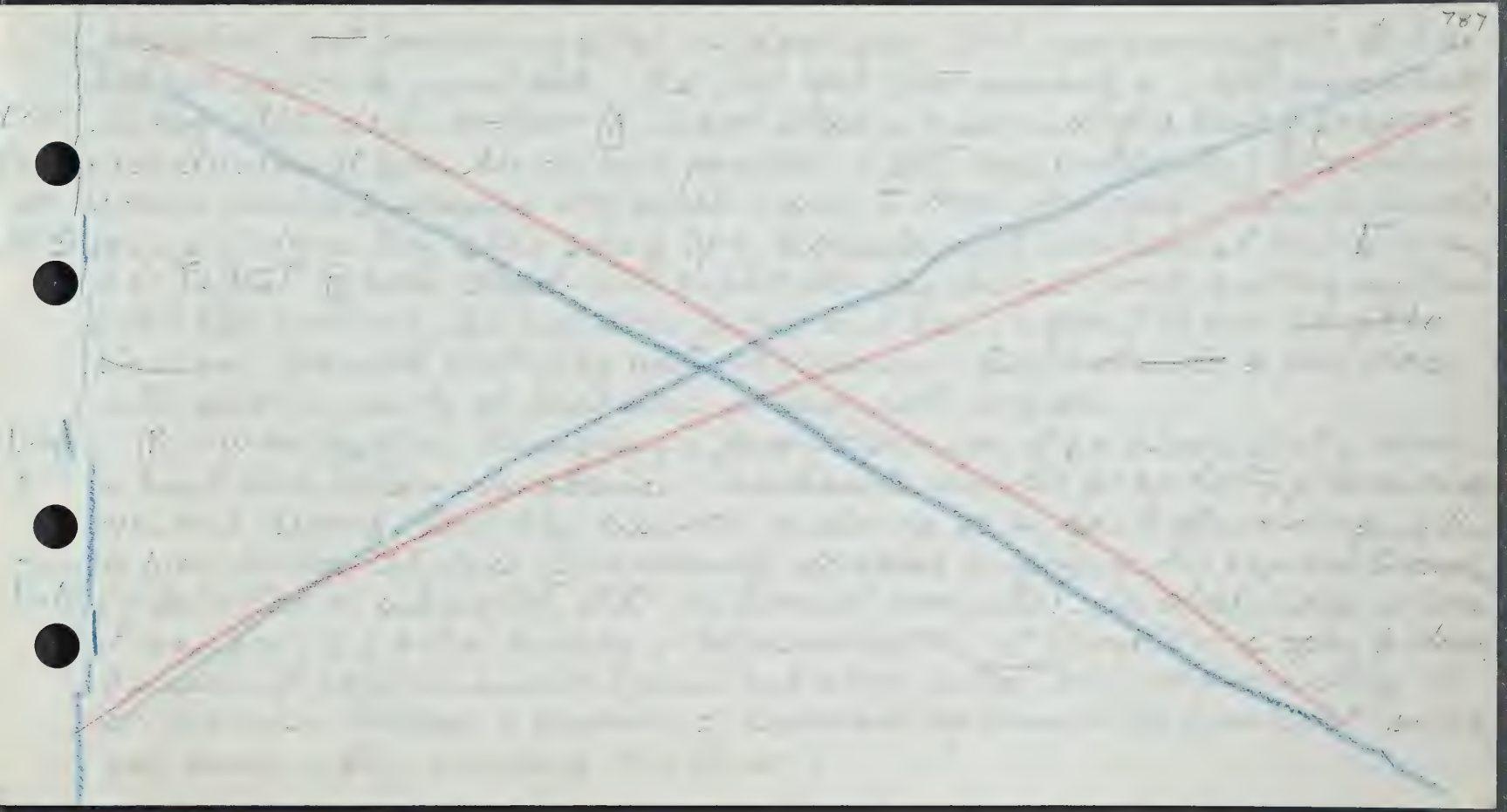
clean from [25]

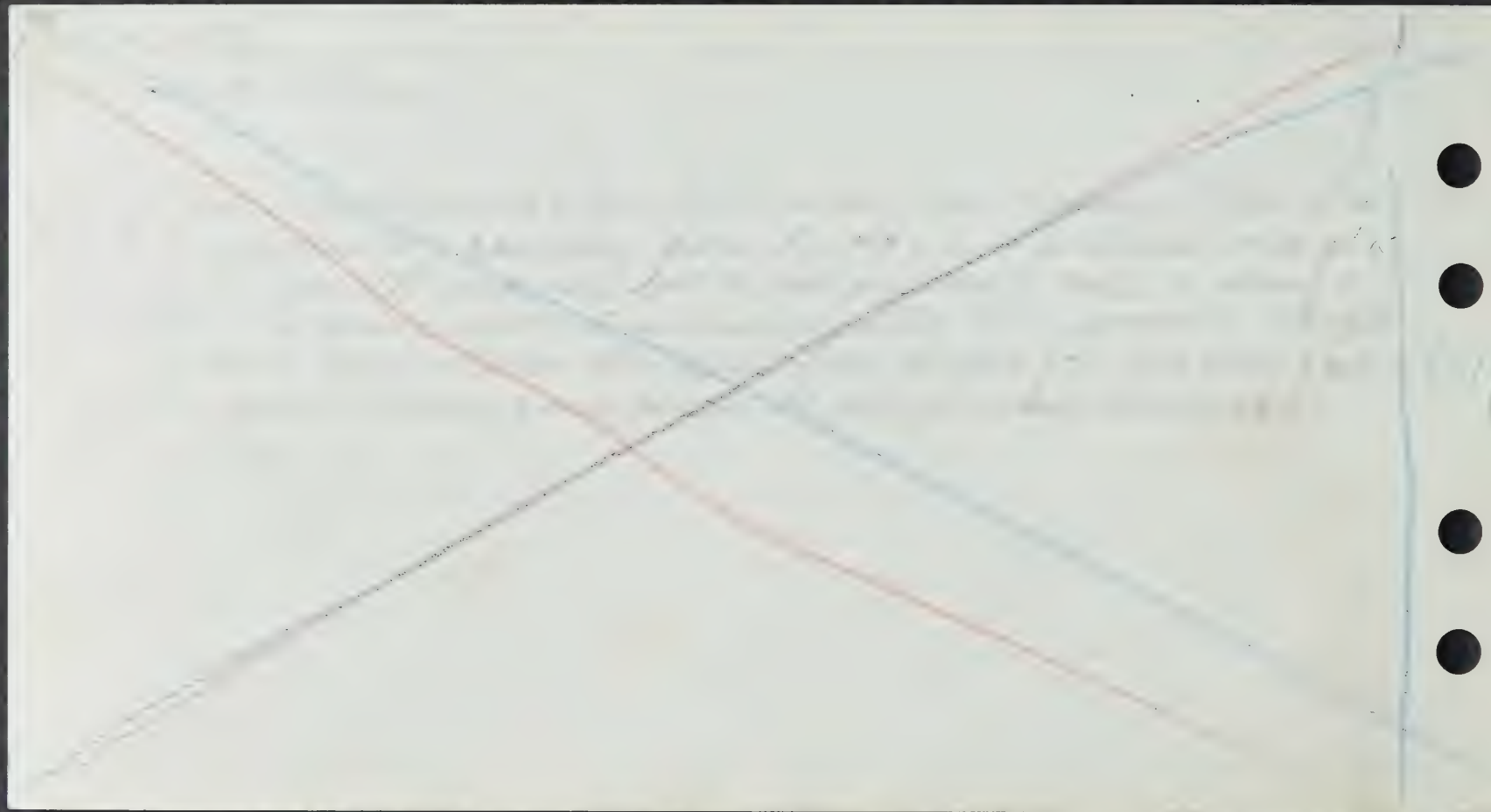

A) kot kwlcmx
B) kotulcmx
C) ġomniqxwt
D) kuqaxtarnicixwis di ġomniqxwt

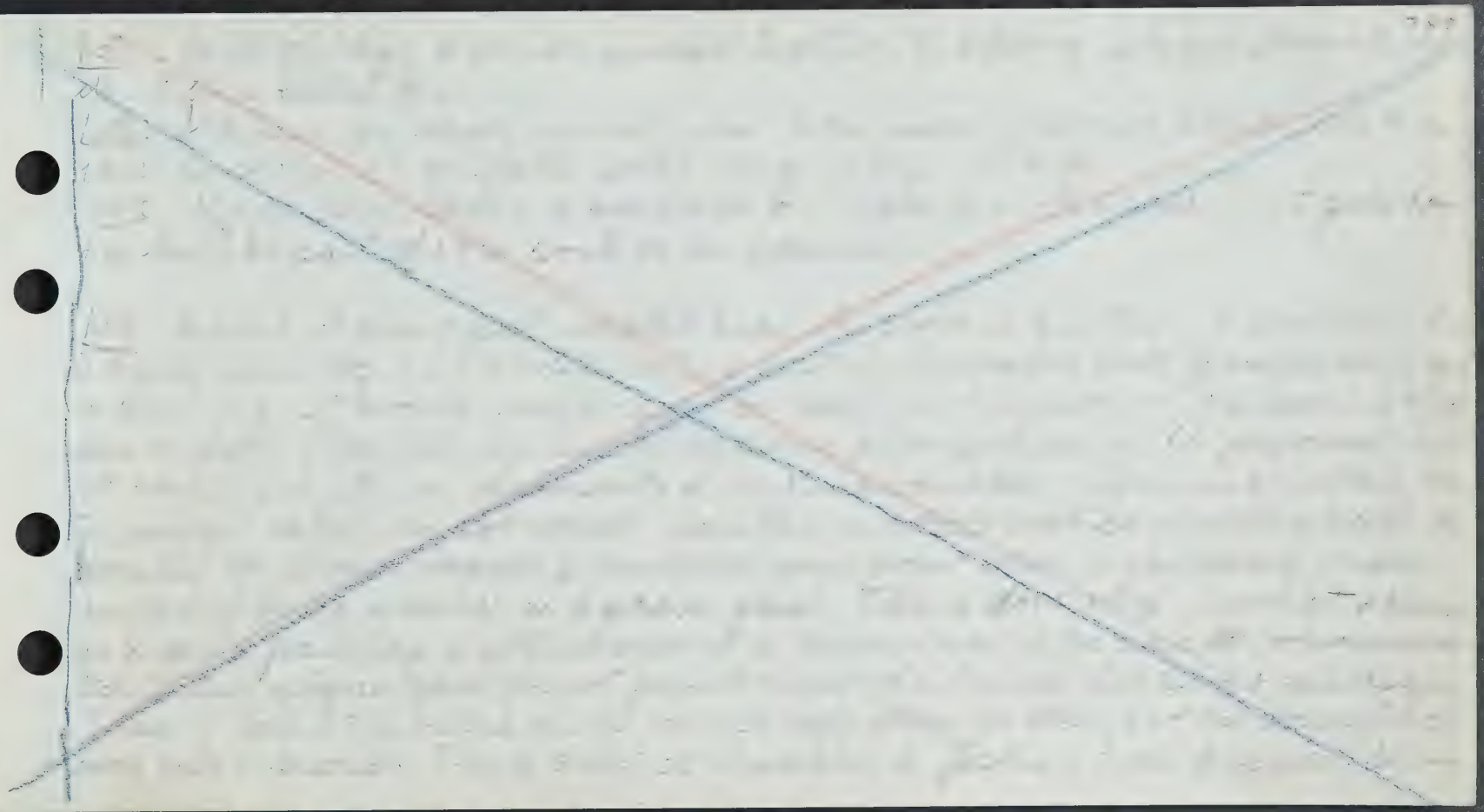


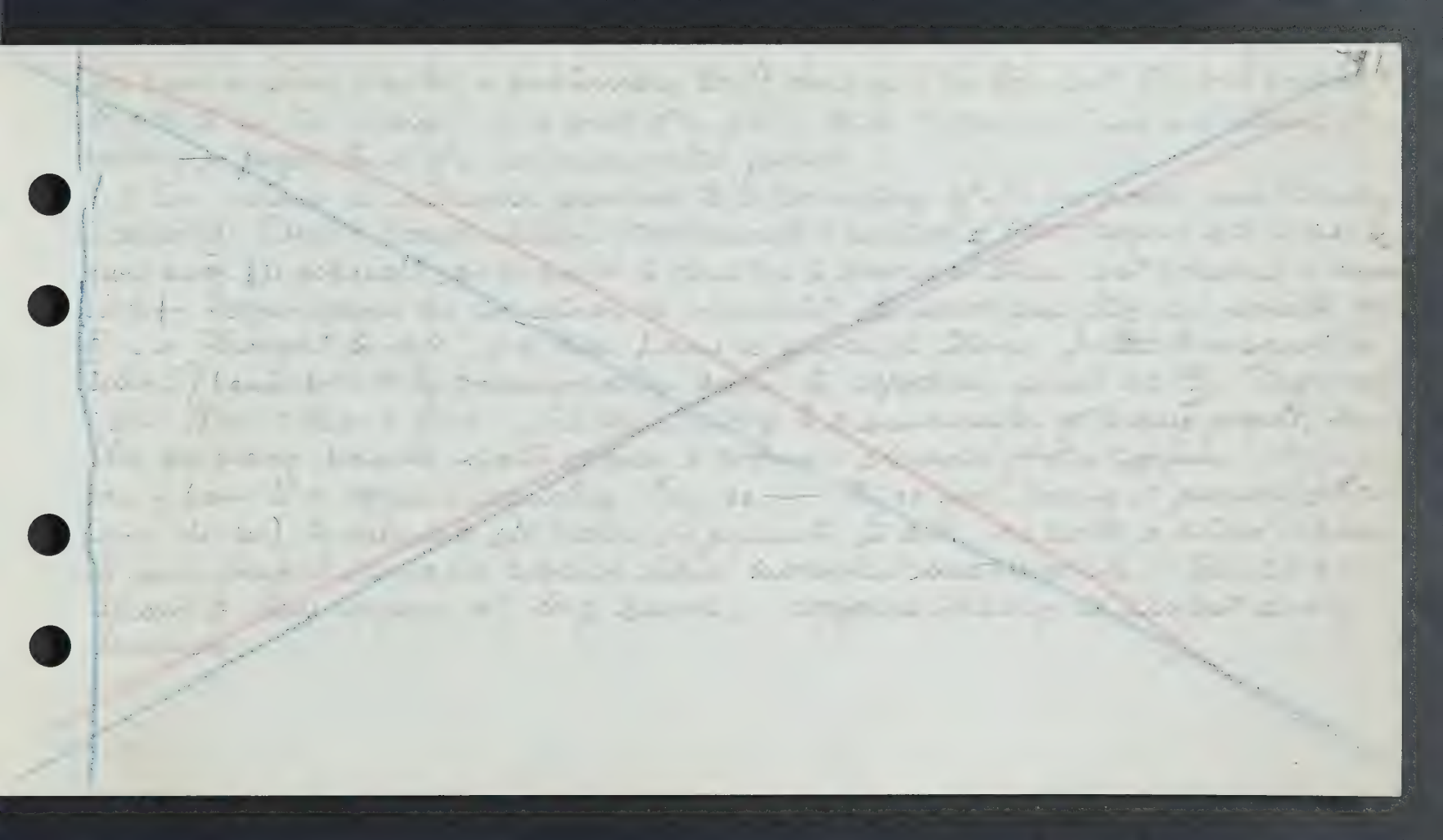


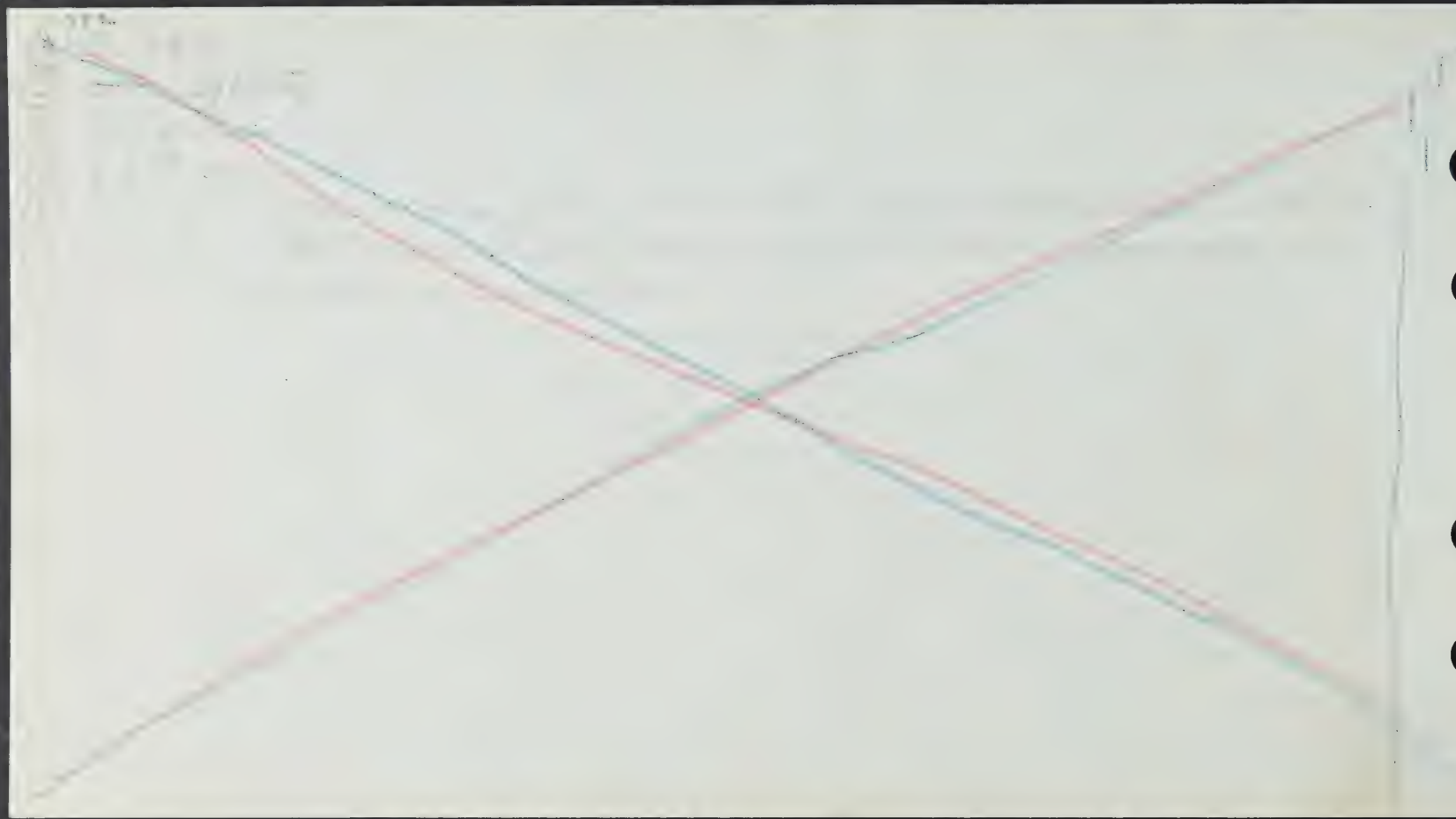


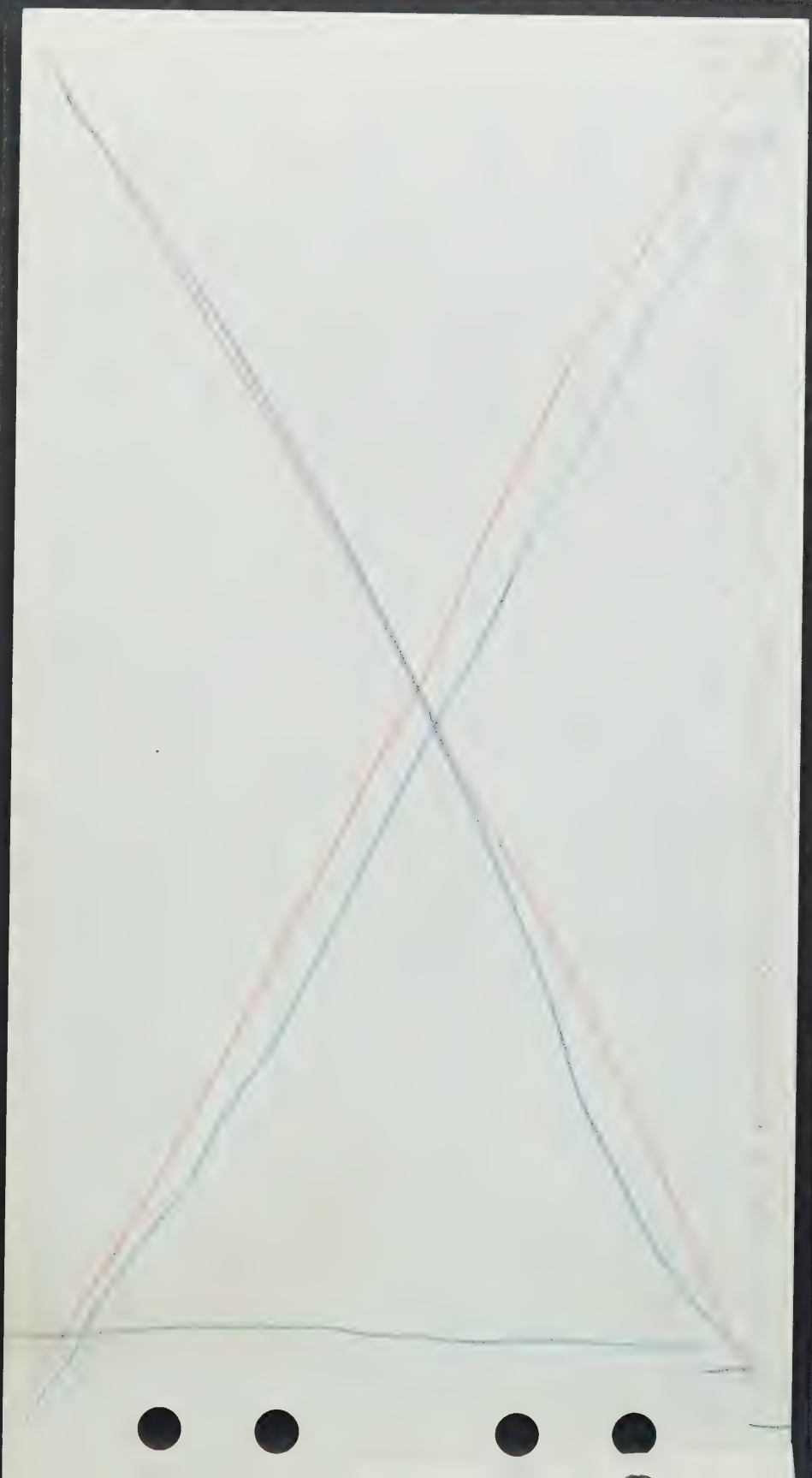


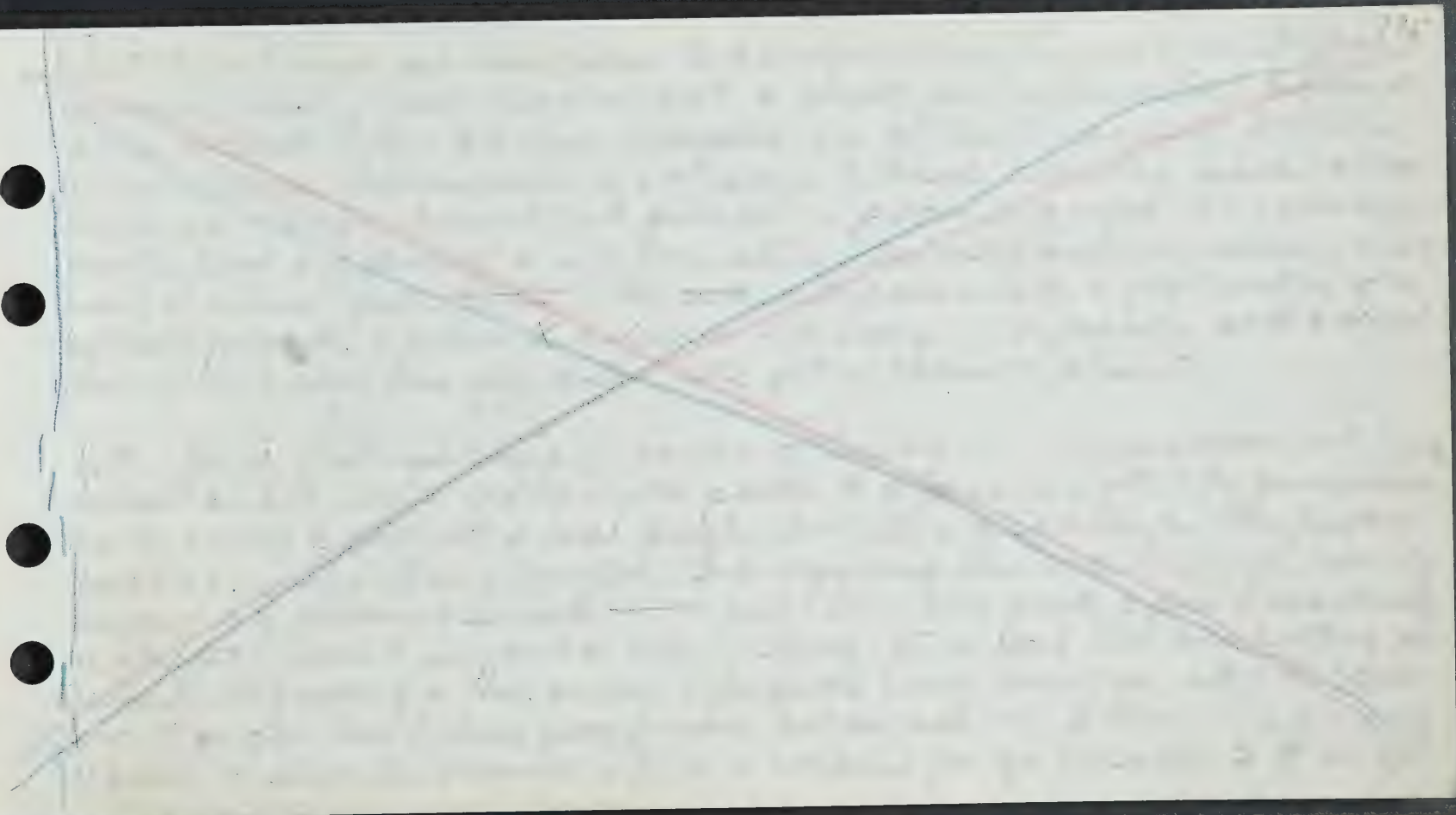


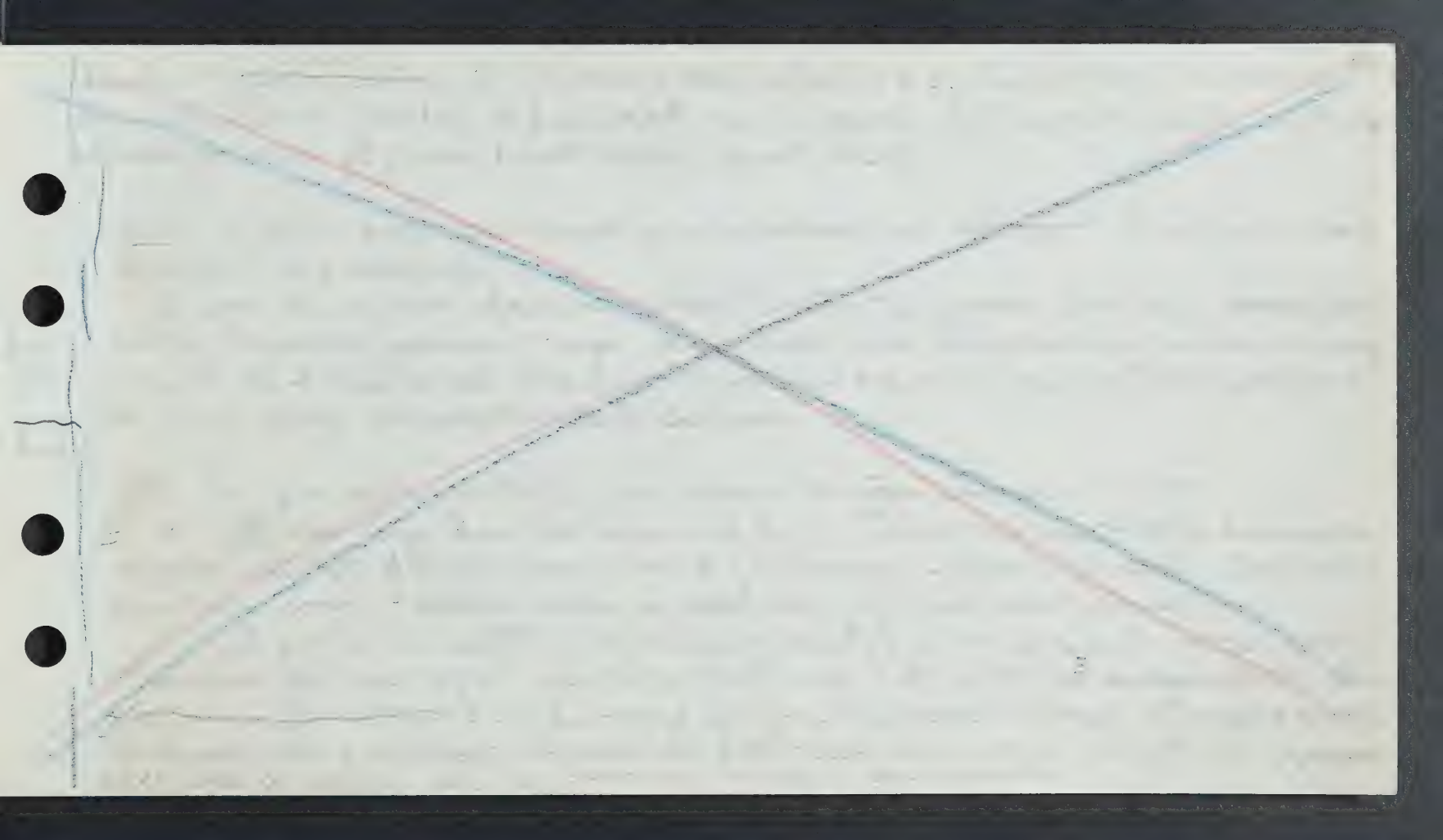


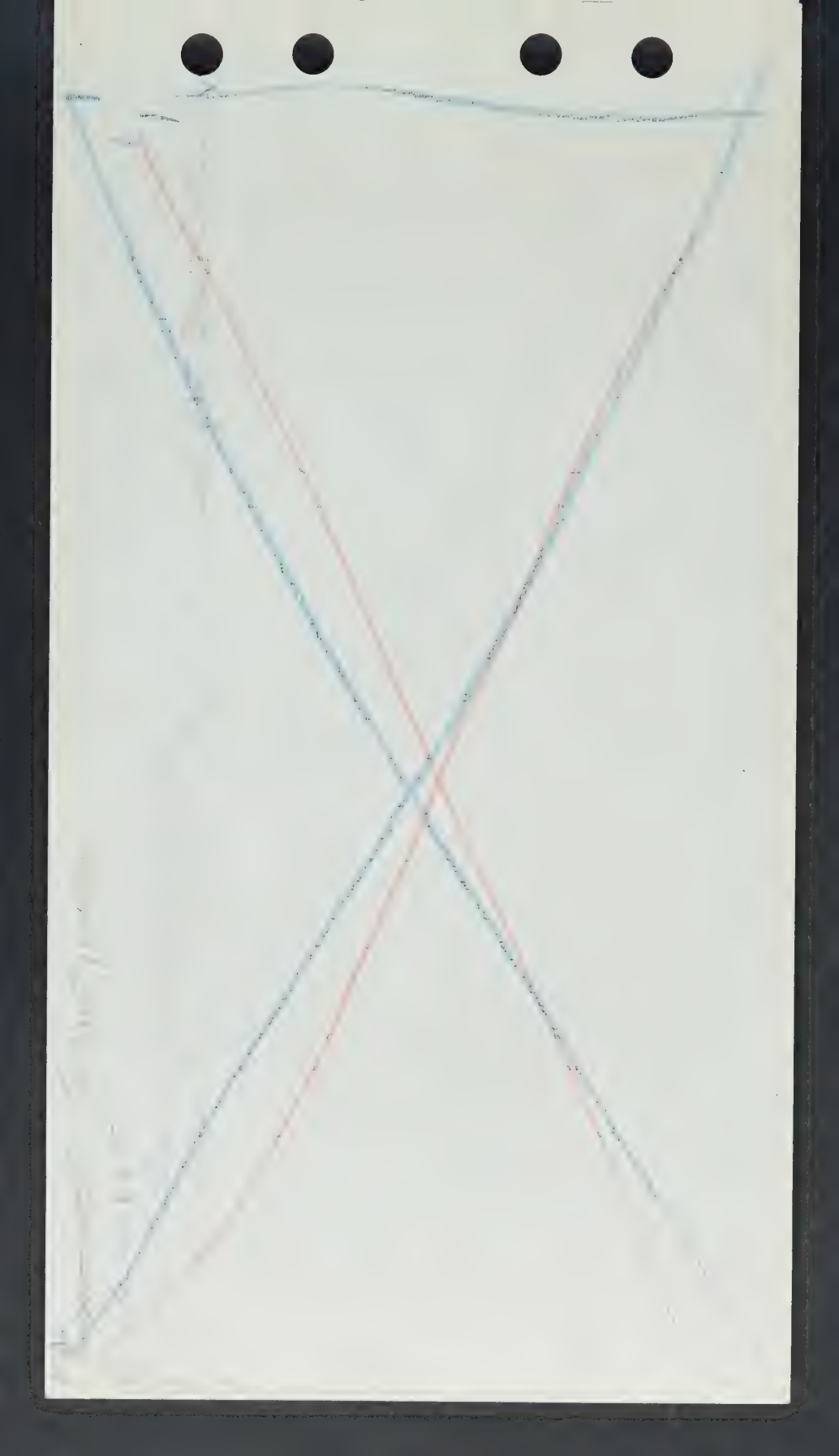


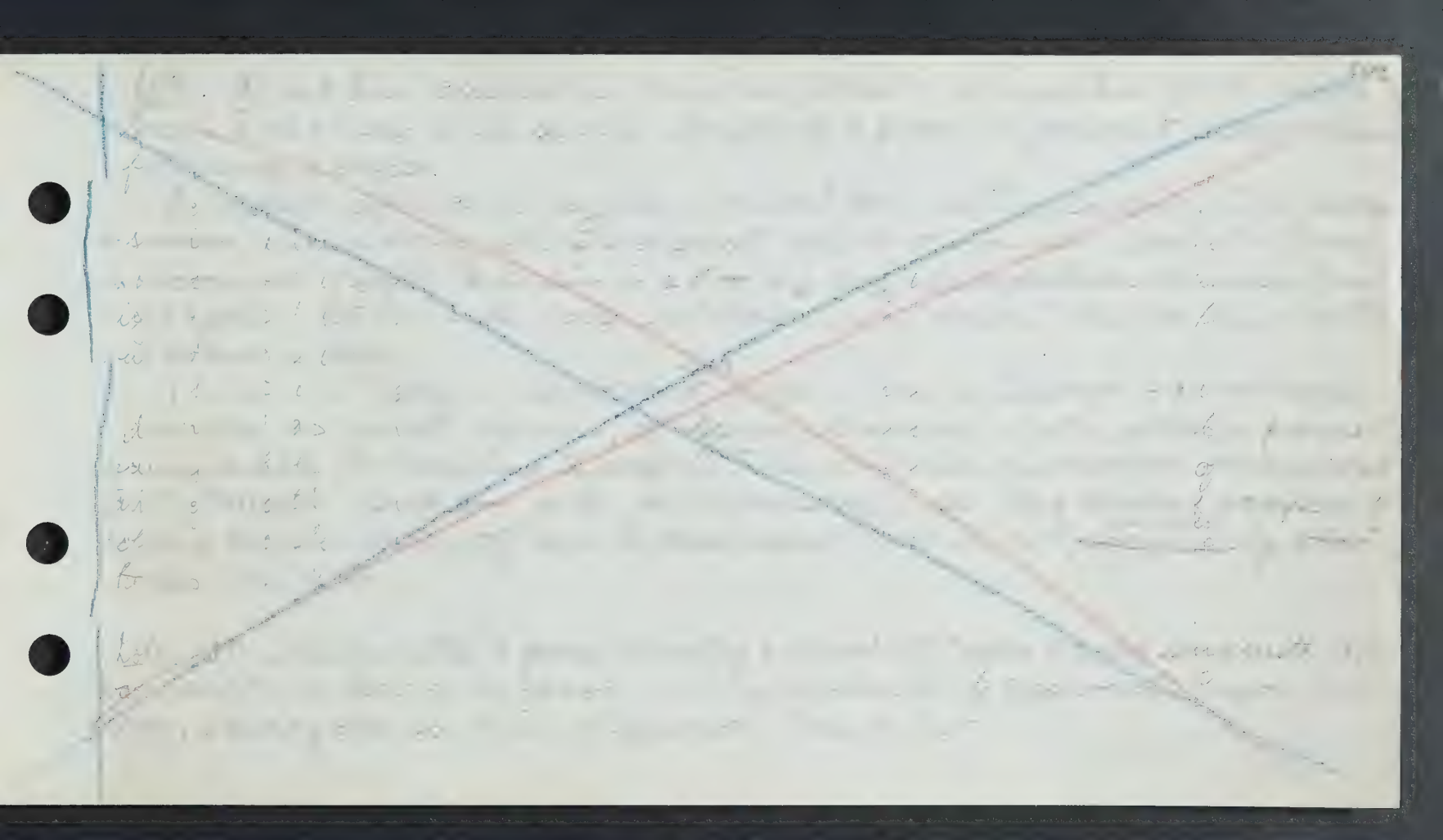


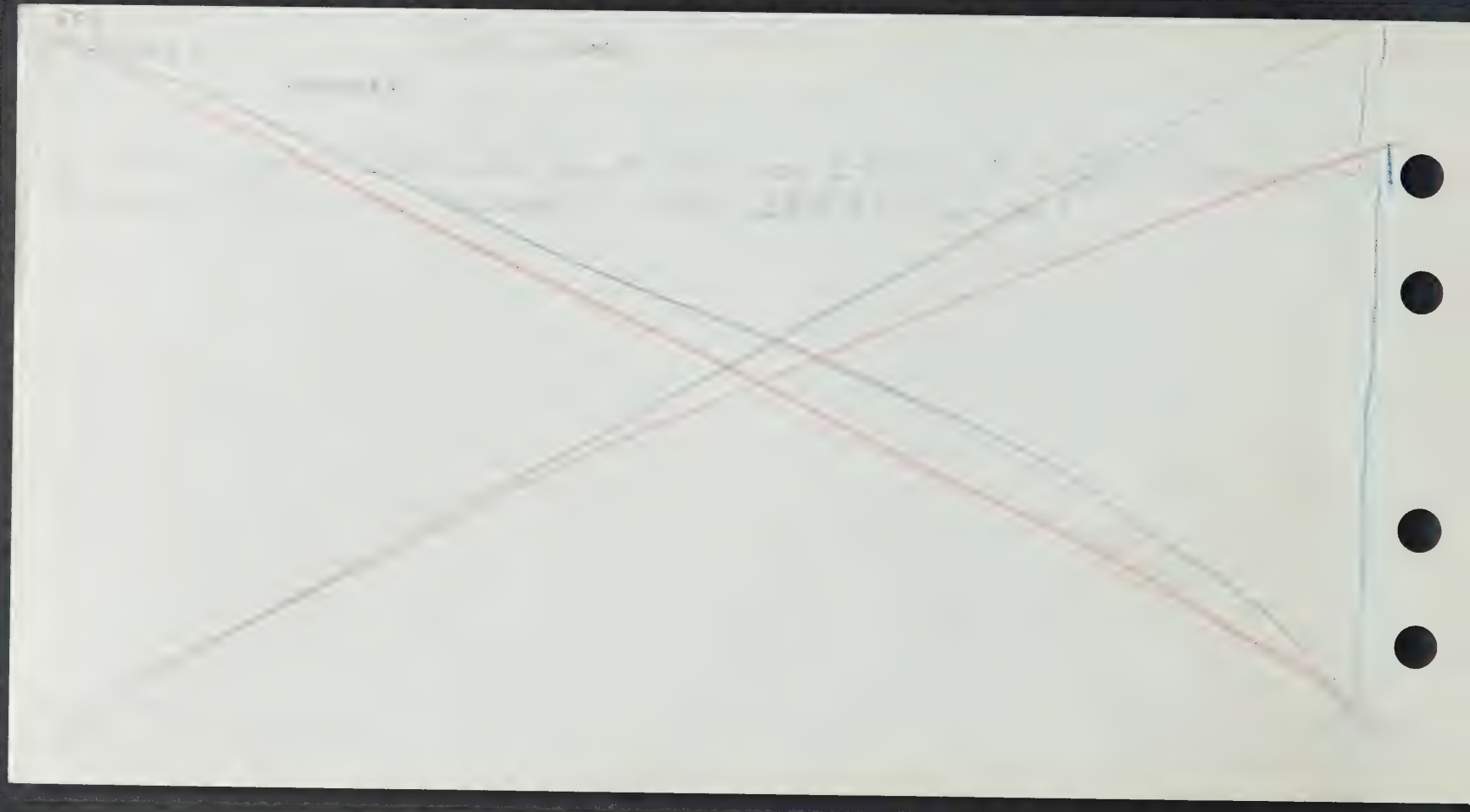


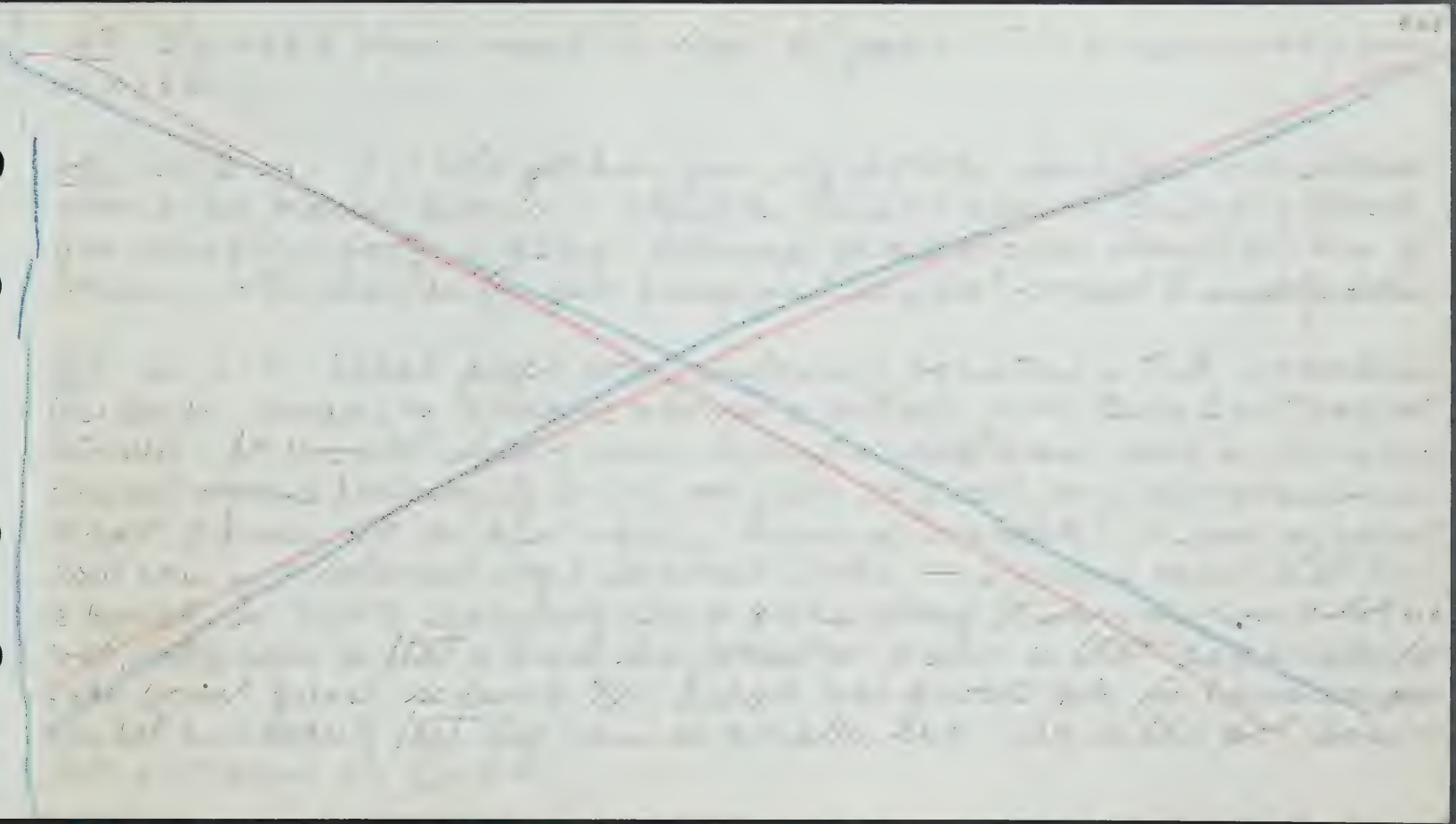


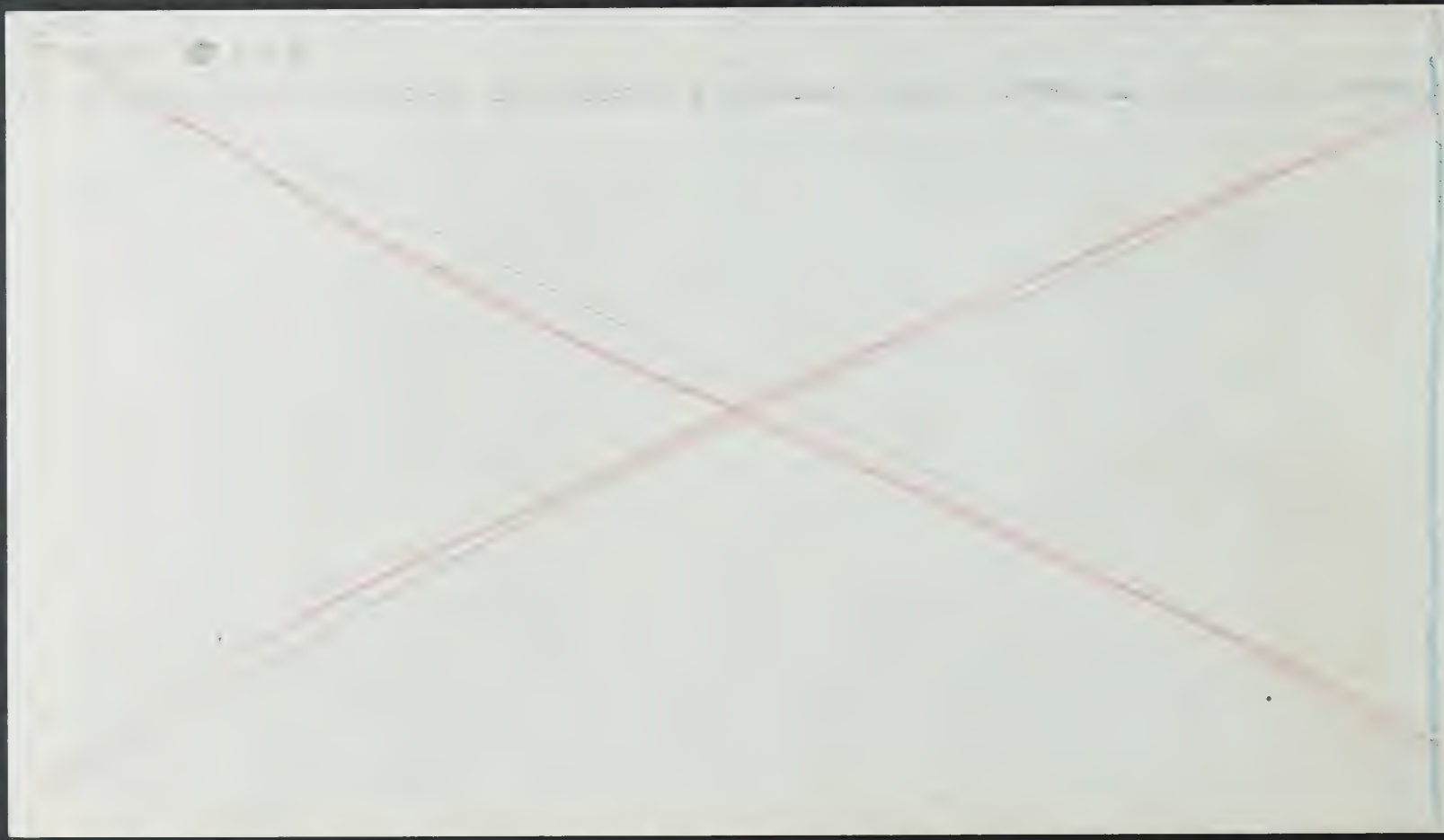










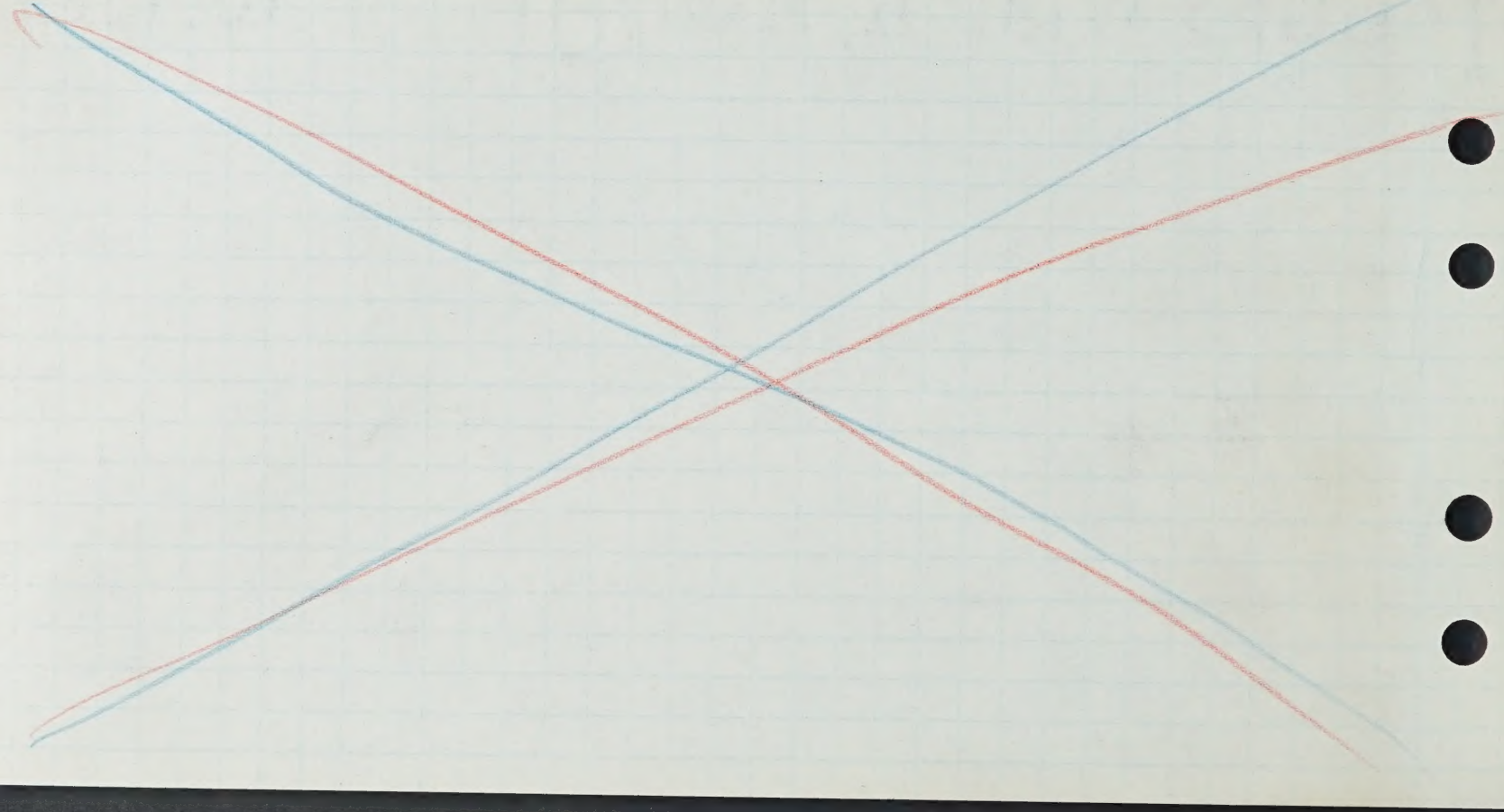


Note. JP on J 183. Scalps (A) were removed, & hung up in ♂ possessor's house. When going to war a ♂ would cover his own head with any scalp he might own & those not so used were hung up in house. At owner's death a son or other relative would inherit.

Note JP 409. Yes, ♀ laid but not lit. Was at home guard themselves v. carefully, no playing. Any faithlessly, i.e. intercourse with another ♂ would bring death to H.

Note. ♂ suicide cannot reach headmate. His body goes down all right to ♂ land below but his life cannot go up above. Reason is that ST decrees ♂ length of our life & any shortening is an insult to Sun. JP tells of 4 suicides, 2 through inability to procreate, ♀ through shame at blighting Combats, & 1 ♀ through a too jealous H.

Note. Nisnaugu was a (Stick Indian (B)) about 50 years older than JP. About 50 years ago he was trapping beaver with a B & every morning got one or more. He was a strong ♂, able to go everywhere, but one day he suddenly fell dead. His brother could not dispose of his body at once owing to heavy snow & frost. He tied up body while waiting for a good day. Meanwhile (Nisnaugu) had gone aloft when he saw a huge



house, inside which were v. many rooms. He went to a 1st & room where a ♂ was sitting at with a huge book. He asked (Ioan), "What do you want?" Ioan did not answer & suit replied, "Your name is not here, why did you come?" & same happened at each room till he reached a end when he said "You dead, it is not time for you to come." "If you want to stay all right drink this" — showing him a glass in which was a green liquid, "if not drink this", another glass with clear ~~water~~ white liquid". Now could hear all a time a strange rumbling & wondered what it was. Then saw out behind a house a huge metal ball ~~from to~~ turning constantly. From inside there came wailing, & he occasionally ~~heard~~ saw a face appear. ST told him these were those who were not good, i.e. thefts & murderers. Ioan drank a white fluid & at once his tho[ughts] saw him move a little, but he was too stiff to speak. Soon y[ou] & he arose & he talked a bit, then was able to tell people what he saw. ST asked him what he wanted & he chose a beaver axe, i.e. such an axe as beavers use, a crooked-handle tool. ST gave him this, & he gained it away, but it was invisible when he awoke, being a spirit thing, but ever afterwards he had power over beavers & could catch them as though they were but salmon.